MAQALAAT UL HADITH

HAFIZ ZUBAIR ALI ZAYI-RAHIMAHULLAH

Roman Script:
Abu Umaimah
Owais

THE WAY OF SALAFIYYAH
(The True Knowledge of Islam)

BE-SANAD AQWAAL SE ISTEDLAAL GHALAT HAI !

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

Imam Abdullah Bin Mubarak al-Marwazi rahimahullah (Mutawaffa:181 Hijri) ne farmaaya:

((يَقُولُ الإِسْنَادُ مِنَ الدِّينِ وَلَوْلاَ الإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ))

"Isnaad(sanadain) Deen mein se hain, aur gar sanden nah hotin to jo shakhs jo kuch chaaht kahta."(Sahih Muslim, Muqaddimah, Hadis No[Darussalam]:32 aur is ki sanad SAHIH hai)

Hafiz Abu Nasar Ubaidullah Bin Sayeed Bin Hatim al-Waayili al-Sajzi –Hanafi- (Mutawaffa:444 Hijri) ne farmaaya:

فكلّ مدع1 للسنّة يجب أن يطالب بالنقل الصحيح بما يقوله، فإن أتى بذلك عُلِم صدقه، وقبل قوله،

"Pass har har shakhs jo sunnat(maan'ne) ka muddayi(dawedaar) hai, ye zuroori hai ke woh jo kahta hai us ke bare mein us se Sahih Sanad ka mutalibah kya jaye phir woh agar ye (Sahih Sanad) pesh karde to us ki ki sachchayi maloom hojate hai aur us ki baat qobool ki jaati hai."(Risalah Al-sajzee 'Iilaa 'Ahl Zabid Fi Al-raddi Alaa Min 'Ankar Al-harf Wal-sawt, page:146)

Is se do baatein maloom howi:

1) **Har riwaayat aur har hawaale keliye Sahih o Maqbool Sanad pesh karni chahiye.**

2) **Be-sanad riwaayat aur be-sanad hawalah mardood hota hai.**

Hum ne maahnaamah AL-HADIS Hazro aur apni taazah tasaaneef mein ye meyaar qaayim kya hai ke har baat baa-hawalah aur baa-sanad hoti hai.

Agar riwaayat Sahih o Maqbool hoto us se istedlaal kyajata hai, warna usey radd kardiya jaata hai. AL-HAMDULILLAH

Yeh woh khaas manhaj hai jis mein dunya ka koi insaan bhi maahnaamah AL-HADIS ka muqabilah nahi karsakta, masalan ZARWALI KHAN DIOBANDI ne "AHSAN-UL-MAQAAL FI KARAHIYATO SIYAAMON SITAT-USH-SHAWWAL naami mazmoon mein ye dawa kyat ha ke SHAWAAL ke che(6) Rozon ke bare mein "Hazrat Abu Hanifah se bhi mutabar fatawa aur kutb-e-mazhab mein karaahat manqool hai…." (Ahsan-ul-Maqaal, page:24, neez Dekhiye page:34-36)

Is ke jawaab mein Raqim-ul-Horoof(Zubari Ali Zai rahimahullah) ne likha tha:"Shawwal ke che roozon ko makrooh yaa mammon samajhna imam abu hanifah se baa-sanad saabit nahi hai. Zar Wali Deobandi ne fiqah ki kitabon se jo kuch naqal kya hai wo be-sanad hone ki wajah se mardood hai.(Maahnaamah AL-HADIS:50/48)

Ek deobandi ne TASHIH-UL-AQWAAL FI RADDI SAHIHUL AQWAAL ke unwaan se ek mazmoon likha: (maahnaamah al-Ahsan, Safar, 1430 Hijri, page:22-33)

magar elhaadi waghairah gaalion ke ilaawah imam abu hanifah se ek Sahih Sanad bhi pesh nahi ki, jis se Shawwal ke che rozon ka makrooh yaa mamno hona saabit hota ho. Itni azeem shikast ke baad ye loog Ahle Hadis ko gaaliyaan nah den to kya karen?!

Sarfaraaz Khan Safdar Deobandi ne likha hai:"Aur Imam Bukhari rahimahullah ne apne istedlaal mein unke asar ki koi sanad naqal nahi ki aur be-sanad baat hujjat nahi hosakti."(Ahsan-ul-Kalaam:1/327, Dosra nuskha page:403)

Jab Imam Bukhari ki Be-sanad baat hujjat nahi hosakti to kotob-e-fiqah ke be-sanad aqwaal kis tarah hujjat hosakte hai?!

TASHIHUL-AQWAAL naam rakhne se be-sanad aqwaal kabhi hujjat nahi hosakte.

Ek aur shakhs ne qurbani ke chaar din saabit karne keliye Allama Nawawi, Hafiz Ibn Al-Qaiyyim aur Shokani ke be-sanad hawale pexh karke ye manwaane ki koshish ki ke Syidina Ali raziallahu-anhu, Syidina Abdullah Bin Omer raziallahu-anhuma aur Syidina Abdullah Bin Abbas raziallahu-anhuma qurbaani ke chaar dino ke qaayil the.

Yeh zahir hai ke be-sanad aqwaal to mardood hote hain lihaaza woh apne is mazmoon mein sakht naakaam rahe.

hamari taraf se aam elaan hai ke agar koi shakhs hamare manhaj ko madd-e-nazar rakh kar daleel se jawaab

de to hum us jawaab ko tasleem karenge aur elaaniyah rujoo karenge.

Rahe be-sanad aqwaal aur hawale yaa kitaab o sunnat o ijmaa aur jamhoor Salaf Saliheen ke khilaaf "TAHQIQAT" ya "TADQEEQAAT" to inhe kon sunsakta hai aur ilmi maidaan mein inki waq'at hi kya hai?!

Imam Shafayi rahimahulla ne farmaaya:

"Jo shakhs hujjat (daleel aur sanad) ke baghair ilm talab karta hai, is ki misaal aisee hai jaisa raat mein lakdiyaan akhtti karne wala, jo lakdiyan othaakar lejara hai un lakdion mein zahrilaa saanmp (bhi) hai, jo usey dass lega aur usey pata bhi nahi hooga."(Al-Mud'khil Ilaa Kitaab al-Akeel lil-Hakim, page:28, aur is ki sanad SAHIH hai)

(29/November/2009)

(AL-HADIS shumaarah No.69, page:2-4)

CHAALIS(40) HADISEN YAAD KARNE WAALI RIWAAYAT

وعَنْ أَبِي الدَّرْدَاءِ، قَالَ: سُئِلَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا حَدُّ الْعِلْمِ إِذَا بلغهُ الرَّجُلُ كَانَ فَقِيهًا؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهِ بَعَثَهُ اللهُ فَقِيهًا، وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا"

"Aur (Syidina) Abu al-Dardaa(raziallahu-anhu) se riwaayat hai ke RASOOLULLAH sallallahu alaihi wasallam se pocha gaya: ilm ki woh kon si had hai jis par pahunch kar aadmi faqiyyah ban jaata hai? to RASOOLULLAH sallallahu alaihi wasallam ne farmaaya: Jo shakhs meri ummat keliye deeni umor mein chaalees hadisen hifz kare, ALLAH usey faqiyyah mabos farmaayega(yani qyaamat ke din bataur-e-faqiyyah othaayega) aur mein qyaamat ke din us keliye shafa'at karne waala aur gawaah honga."(Esey Imam Baihaqi rahimahullah ne Shoyeb-ul-Eimaan Hadis No.1726, Dosra Nuskhah:1597, mein riwaayat kiya hai)

HADIS KI TAHQEEQ:

Is ki sanad 'MAOZOO'(manghadat) hai.

Is ka raawi ("عَبْدُ الْمَلِكِ بْنُ هَارُونَ بْنِ عَنْتَرَةَ") Abdul Malik Bin Haaron Bin Antarah KAZZAB (jhoota) tha. Imam Yahya Bin Mayeen rahimahullah ne farmaaya: " - كذاب - KAZZAB" Abdul Malik Bin Haaron Bin Antarah KAZZAB hai.(Taareekh Ibn Mayeen, Riwaayah al-Dauri:1516)

HAFIZ IBN HIBBAN RAHIMAHULLAH NE KAHA:

((كان ممن يضع الحديث......))

"Woh hadisen ghadne waalon mein se thaa."(Kitab-ul-Majrooheen:2/133, Dosra Nuskhah:2/115)

IMAM HAKIM NAISHAPOR NE GAWAAHI DI:

((روى عن أبيه أحاديث موضوعة))

"Us ne apne baap se Maozoo Hadisen bayaan kein."(Al-Mudkhil ila-Al-Sahih, page:129-170)

Yeh riwaayat bhi (isee tak bashart-e-sehat) us ne apne baap se bayaan ki, lihaaza ye sanad MAOZOO hai.

Imam Baihaqi rahimahullah se lekar Abdul Malik Bin Haron tak sanad bhi SAHIH nahi hai, kionke us mein Abudullah Numan al-Basari aur Amro Bin Muhammed Sahibo Yala Bin al-Ashdaq waghairahuma MAJ'HOL raawi hain.

IMAM BAIHAQI RAHIMAHULLAH NE FARMAAYA:

((هَذَا مَتْنٌ مَشْهُورٌ فِيمَا بَيْنَ النَّاسِ، وَلَيْسَ لَهُ إِسْنَادٌ صَحِيحٌ))

"Yeh matan logon ke darmiyaan mash'hor hai aur is ki sanad sahih nahi hai."(Shoyeb-ul-Eimaan Hadis No.1727, Dosra Nuskhah:1598)

Chaalis(40) Hadisen yaad karne waali riwaayat bhi bahut si sanadein hain, likin in mein se koi bhi sahih ya hasan nahi, lihaaza ye riwaayat hasan ke darje tak nahi pahunchti.

IBN AL-MULAQQIN RAHIMAHULLAH NE KAHA:

((واتفق الحفاظ على ضعفها وإن تعددت))

"Agar-cheh is ki sanadein muta'adad hain, likin huffaz-e-hadis ka is ke ZAYEEF hone par ittifaaq hai."(Al-Badr al-Muneer:7/278)

Neez dekhiye AL-TALKHEES AL-HABEER:3/93-94, Hadis No.1375

HAFIZ IBN ABDUL BARR RAHIMAHULLAH NE FARMAAYA:

((وإسناد هذا الحديث كله ضعيف))

"Aur is hadis ki saari sanadein ZAYEEF hain."(Jami' Bayan Al-'Ilm Wa Fadlihi:1/95, Tahet Hadis No.156)

TANBIYAAH:
Chonke baaz ulma-e-sabiqeen ne arbayeen waghairah adaad par kitabein likhin hain, lihaaza iqtidaaye salaf ki wajah se aisaa karna jaayez hai aur ye jawaaz min baab-ul-ijtihaad hai. WALLAHO-ALAM

(AL-HADIS shumaarah No.81, page:5-6)

CHE(6) BUNYAADI USOOL

Mash'hor Zaahid ABU MUHAMMED SAHL BIN ABDULLAH TUSTARI rhimahummah ne farmaaya:

((أُصُولُنَا سِتَّةُ أَشْيَاءَ: التَّمَسُّكُ بِكِتَابِ اللّٰهِ تَعَالٰى وَالِاقْتِدَاءُ بِسُنَّةِ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَكْلُ الْحَلَالِ وَكَفُّ الْأَذٰى وَاجْتِنَابُ الْآثَامِ وَالتَّوْبَةُ وَأَدَاءُ الْحُقُوقِ))

"Hamare usool che(6) cheezen hai:

1) **1)Kitabullah ko mazboti se pakadna aur RASOOLULLAH sallallahu alaihi wasallam ki Sunnat par amal karna.**
2) **2)Halaal khaana.**
3) **3)Kisi ko takleef nah dena.**
4) **4)Gunaahon se bachna.**
5) **5)Taubah (karte rahna).**
6) **6)Hoqooq adaa karna.**
7) **(Hilyat-ul-Auliya:10/190, aur is ki sanad HASAN hai)"**

WAL-HAMDULILLAH

(AL-HADIS shumaarah No.81, page:31)

CHOGHAL KHOOR KA ANJAAM

Syidina Huzaifah Bin al-Yamaan raziallahu-anhu ko malom howa ke ek aadmi (Syidina)Usmaan raziallahu-anhu tak (logon ki) baaten phunchata hai (yani wo shakhs choghal khor hai) to Huzaifah raziallahu-anhu ne farmaaya: main ne RASOOLULLAHU sallallahu alaihi wasallam ko farmaate howe sunaa ke:

((لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ))

"choghal khor janaat mein daakhil nahi hoga."(Sahih Bukhari:6056)

Do aadmion ke darmiyaah ikhtilaaf paida karne yaa ladane keliye ek baat (namak mirch lagakar) dosre tak phunchana choghli(aur gheebat) kahlata hai aur ye Kabeerah Gunaah hai.(Dekhiye: Kitab-ul-Kabaayir lil-Zahbi, Ba-Tahqiq: Mash'hor Bin Hasan Aal Sulaimaan, page:355, Kabeerag:45)

ALLAH TA'ALA ne us zaleel shakhs ki baat maan'ne se mana farmaaya hai

jo (jhooti) qasmein khata hai, bahut naktah-cheen hai aur choghliyaan khaata phirta hai. (Dekhiye: Surah Al-Qalam:10-11)

NABI KAREEM sallallahu alaihiwasallam do qabron ke paas se guzre to farmaaya:

((يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ "، ثُمَّ قَالَ " بَلَى، كَانَ أَحَدُهُمَا لاَ يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الآخَرُ يَمْشِي بِالنَّمِيمَةِ))

"In dono ko azaab horaha hai aur (tumhare khiyaal mein) kisi badi cheez par nahi, in mein se ek who tha jo apne paishaab(ke chinton) se nahi bachta tha, aur dosra choghal khor tha."(Sahih Bukhari:216. /wa Sahih Sahih Muslim:292)

Choghal khor ke sath che(6) tarah ko sulok karna chahiye:

1) **1)Usey sachcha nahi samajhna chhiye, kionke choghal khor faasiq hai au raise shakhs ki riwaayat mardod hoti hai.**
2) **2)Choghal Khor ko uske bore amal se narmi ya sakhti ke saath mana karna chahiye.**
3) **3)Choghal Khor se ALLAH keliye boghz rakhna chahiye yani (agar woh apnea mal se taubah nah kare to) usey bura samajhna chahiye.**
4) **4)Jis shakhs ke bare mein Choghal Khor ne choghli khaayi hai, us ke bare mein buraa gumaan gunaah ha.**
5) **5)Jis shakhs ke mutaleq chughli khaayi gayi hai, us ke bare mein jasosi nahi karni chahiye.**
6) **6)Apne aap ko bhi har qisam ki choghal khori se mukammal taur par bachna chahiye.**

in baton par amal karke Choghal Khori ka khatimah kya jasakta hai ya uske nuqsaanaat se bacha jaasakt hai.(neez Dekhiye: Mousua Nazrat-un-Nayeem fi Makaarim Akhlaq Al-Rasoolil-Kareem sallallahu alaihi wasallam:11/5666-5667)

(AL-HADIS shumaarah No.80, page:2)

DR. ISRAR AHMED AUR AQIDAH WAHDAD-UL-WOJOD

Ibn Arabi (Sofi) ki taraf mansob kitab "FOSOOS-UL-HIKAM" main likha howa hai:

((فأنت عبد وأنت رب))

"Pass to bandah hai aur to RABB hai."(page:77. /wa Sharah al-Jaami, page:202)

DR. ISRAR AHMED NE KAHA:

"Mere nazdeek is ka asal hal woh hai jo Shaikh Ibn Arabi ne diya hai jo main bayaan karchuka hon, ke haqiqat o maahiyat wojod ke etebaar se KHAALIQ o makhloq ka wojod ek hai, kaayenaat mein wahi wojod-e-baseet saraayat kiye howe hai, likin jahaa ta'aiyon hogaya to woh phir ghair hai, uska ain nahi.

Chunancheh in ka kahna hai ke ye kaayenaat ka wojod ek etebaar se ALLAH TA'ALA ke wojod ka ain aur dosre etebaar se is ka ghair hai. Yeh Ibn Arabi ka falsafah hai. Aur Ibn Arabi hamare deni halqon ki sab se ziyaadah mutanazea feeh (Controvercial) shakhsiyat hain. in ki himaaqat aur mukhalifat dono inteha ko pahunchi hain. Hamare sofiya ki azeem aksariyat inhe Shaikh-e-Akbar ke naam se jaanti hai. In ki kitaabein FOSOOS AL-HIKAM aur FATOHAAT-E-MAKKIYYAH tasawwof ki bahut ahem kitabein hai. Dosri taraf ikhtilaaf bhi itna shaded hai ke Imam Ibn Taimiyyah rahimahullah ne unko MULHID O ZINDEEQ qaraar dya hai aur jo bhi *sharyi gaali* hosakti thi unko di hai. Main ye waazeh kardena chahta honk e mein agar Shaikh Akbar ki kisi baat ki taayeed kar raha hon to who in ka sirf ye nazriyah hai baaqi mein ne nah Fosoos-ul-Hikam ka

mutaliya kya hai, nah Fotohaat-e-Makkiyyah ka."(Umm-ul-Musabbihat, yani Surah al-Hadeed ki mukhtasar tashreeh, page:88)

Malom howa ke jis tarha Ibn Arabi WAHDAT-UL-WOJOD ka qaayil thaa, Dr. Israr Ahmed ka bhi biainihi wahi aqidah hai.

TANBIYAAH: Wahdat-ul-Wojod ka aqidah baatil hai.(Dekhiye: Meri kitab: Ilmi Maqaalaat:2/460-472)

(AL-HADIS shumaarah No.74, page:50)

EMAAN ME KAMI BESHI KA MAS'ALAH

SAWAAL :

Kiya Emaan kam aur ziyadah hota hai?

Dalaayil se wazeh Karen(ek saayil ka sawaal)

JAWAAB:

Is me koi shak nahi ke emaan ziyadah bhi hota hai aur kam bhi hota hai.

ALLAH TA'TALA ka irshaad hai:

﴿فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا﴾

(Surah al-Taubah:124)
"Be-shak jo log emaan laye unka emaan ziyadah hota hai."

Is mafhom ki digar aayaa keliye dekhiye Sahih Bukhari, kitabul Emaan, Baab:1, qabl Hadis No.8.

Syidina Abu Hurairah raziallahu-anhu se riwaayat hai ke RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((الإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ))

"Emaan ke saath se zaayed darje hain aur hayaa emaan ka (ek) darjah hai."(Sahih Bukhari:9. Sahih Muslim:35/57, Darussalm No.152)

Syidina Abu Umamah raziallahu-anhu bayaan karte hain ke RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((مَنْ أَحَبَّ لِلّٰهِ، وَأَبْغَضَ لِلّٰهِ، وَأَعْطَى لِلّٰهِ، وَمَنَعَ لِلّٰهِ فَقَدِ اسْتَكْمَلَ الْإِيمَانَ))

"Jo shakhs ALLAH keliye mohabbat kare aur ALLAH ke liye bughz rakhe, ALLAH keliye (maal) de aur ALLAH keliye (hi

maal) roke to is ka emaan mukammal hai."(Sunan Abi Dawod:4681, aur is ki sanad HASAN hai)

Umair Bin Habeeb Bin Khamashah raziallahu-anhu farmate hain:

((الْإِيمَانُ يَزِيدُ وَيَنْقُصُ))

"Emaan ziyadah hota hai aur kam hota hai."(kitab-ul-Emaan li-Ibn Abi shibah:14, aur is ki sanad SAHIH hai)

Is ke raawi Yazeed Bin Umair ko Imam Abdul Rahmaan Bin Mahdi rahimahullah ne"" me se qaraar diay hao. (Masail Muhammed Bin Usmaan Bin Abi Shibha:25 bahtahqiqi, muattalaf wa mukhtalif lil-Daar Qutanni:2/923)

Ahle Sunnat ka yahi mslak o mauqaf hai ke emaan ziyadah aur kam hota hai. (dekhiye: Al-Shariah lil-Imam Muhammed Bin Hasan al-Aajuri, page:116-118)

Yahi aqidah Imam Malik, Imam Shafayi aur Imam Ahmed Bin Hanbal waghairhum ka hai. rahimahumullahu ajmayeen

Jab ke Deobandio aur Barelviyo ki kitaab "Aqaayed Nsafiyah", page:92 me likha howa hai:

((وَلَا إِيمَانُ لَا يَزِيدُ وَلَا يَنْقُصُ))

"Emaan nah ziyadah hota hai aur nah kam hota hai."

Deobandio ke nazdeek emaan faqt tasdeeq qalb ka naam hai. dekhiye:("Haqqani Aqaayed-ul-Islam", page:123, Tasneef: Abdul Haq Haqqani wa pasandfarmodah: Muhammed Qasim Nanotawi)

IMAM BUKHARI RAHIMAHULLAH FARMATE HAIN:

((حَدَّثَنَا الهذيل بْنُ سُلَيْمَانَ أَبُو عِيسَى قَالَ: سَأَلْتُ الْأَوْزَاعِيَّ قُلْتُ: يَا أَبَا عَمْرٍو مَا تَقُولُ فِي رَفْعِ الْأَيْدِي مَعَ كُلِّ تَكْبِيرَةٍ وَهُوَ قَائِمٌ فِي الصَّلَاةِ؟ قَالَ: ذَلِكَ الْأَمْرُ الْأَوَّلُ، وَسُئِلَ الْأَوْزَاعِيُّ وَأَنَا أَسْمَعُ عَنِ الْإِيمَانِ فَقَالَ: الْإِيمَانُ يَزِيدُ وَيَنْقُصُ۔ فَمَنْ زَعَمَ أَنَّ الْإِيمَانَ لَا يَزِيدُ وَلَا يَنْقُصُ فَهُوَ صَاحِبُ بِدْعَةٍ فَاحْذَرُوهُ))

"Hame Huzail Bin Sulaimaan Abu Isaa ne hadis bayaan ki, kaha: mane Imam Auzaayee rahimahullah se pocha, maine kaha: Aye Abu Amro! aap har takbeer ke saath rafa yadain ke bare me kiya kahte hain, jabke aadmi namaaz me khada ho? unho ne kaha: ye pahle wali baat hai (baaz aslaaf ka is par amal hai) aur Imam Auzaayee se emaan ke bare me pocha gaya aur mai son rahatha to unho ne farmaya: emaan ziyadah bhi hota hai aur kam bhi hota hai, jo shakhs ye samajhta hai ke emaan ziyadah aur kam nahi hota woh shakhs bid'ati hai us se bacho."(Juz Raf-ul-Yadain, Ba-Tahqiqi:108, is ki sanad HASAN hai, Qalmi bikhat yadi, page:129)

Hazeel bin Sulaiman se muraad Fadeek Bin Sulaiman hain jin se Imam Bukhari waghairah ne riwaayat bayaan ki hai aur Imam Bukhari rahimahullah aam taur par apne nazdeek sirf siqqah hi se riwaayat karte hain, Hafiz Ibn Hibban rahiahullah ne bhi in ki tauseeq ki hai, lihaza Fadeek "mazkor" Hasan-ul-Hadis hain.

Imam Auzaayee(Mutawaffa : 157 Hijri) ke is fatwe se malom howa ke jin logon ka ye aqidah hai ke emaan kam aur ziyadah nahi hota wo log bid'ati hai. A'azanallahu min Sharrihim

Asal Mazmoon ke liye dekhiye: Fatawa Ilmiyah al-Marof Tauzeehul Ahkaam:1/72-74, lil-Shaikh Hafiz Zubair Ali Zai rahimahullah

HANAFIYAH KE MAZ'OUM IMAM ABU HANIFAH TABAYI NAHI THE

Muhammed Arshad Sajjaad Deobandi ne Hanafiyah ke Imam Abu Hanifah (Mutawaffa: 150 Hijri) ke bare me likha hai: "ALLAH RABBUL IZZAT ne aap ko be'shumaar khobiyaan aur sifaat se nawaza tha jin me se ek bahut badi sifat ye bhi hai ke aap 'Tabayiyat' ke buland paayah martabah par faayez howe."

Is ke ba'ad Arshad Sajjaad Sahab ne darje zail(niche likhe howe) ke zaati aqwaal pesh kiye:

1) **1)Ibn al-Nadeem (Paidayish naa malom, wafaat:438 Hijri, Ba-Hawalah 'Mujam al-Muallifeen')**
2) **Ibn Abdul Barr(paidayish:368 Hijri)**
3) **Zahbi(Paidayish:673 Hijri)**
4) **4)Yaafayi(Paidayish:700 Hijri)**
5) **5)Ibn Kaseer(Paidayish:7001 Hijri)**
6) **6)Ibn Hajar Asqalaani(Paidayish:773 Hijri)**
7) **7)Ayini Hanafi(Paidayish:762 Hijri)**
8) **8)Ibn Al-Ammaad Hanbali(Paidayish:1032 Hijri)**
9) **(Dekhiye: Ilyaas Ghumman ka Qaafilah:7/30-40)**

Ye sab ulama Hanafiyah ke Imam ki wafaat ke bahut arse ba'ad paida howe the, lihaaza in ke aqwaal munqate o be-sanad hone ki wajah se yahaan mardod hain. In Munqate o be-sanad aqwaal ke muqabile me Hanafiyah ke Imam Abu Hanifah ne khod apne bare men farmya:

((مارایت افضل من عطاء))

"Main Ataa(Bin Abi Rabaah) se ziayadah afzal koi nahi dekha."(Al-Kaamil li-Ibn Adi:7/2473, 'in hi lafzon ke saath'. aur naye print me [7/237] aur is ki sanad SAHIH hai. /

Musnad Ali Bin Ja'ad:2/777, Hadis No.2062, dosra nuskhah:1978. / Taareekh Baghdaad:13/425. / Al-Ilal al-Sagheer lil-Timizi, page:891. / Kitaab Qira'at Khalf-ul-Imaam lil-Baihaqi, page:134 tahet Hadis:321 dosra nuskhah page:157 tahet hadis:345)

Zaahir hai ke is gawaahi se saabit howa ke Imam Sahab ne kisi Sahabi ko nahi dekha thaa, warna ye kabhi nah kahte: "maine Ata se ziyadah afzal koi nahi dekha. Imam Sahab ke apne is qaul aur gawaahi ke muqabile me agar mazkorah hawalon ki tarah be-sanad o munqata ek hazaar hawale bhi hon to ilmi maidaan me in ki koi haisiyat nahi.(Dekhiye: Tauzeeh al-Ahkaam:2/403-408)

(Tahqiqi o Ilmi Maqaalat:6/165)

HAR IKHTILAAF KA HAL....?

Msh'hor siqqah Tabaye Abdullah Bin Ubaidullah Bin Abi Mulaikah rahimahullah se riwaayat hai ke Orwah Bin Zubair ne (Syidina Abdullah) Ibn Abbas raziallahu-anhuma se kaha:

((أَضللتَ النَّاسَ))

"Aap ne logon ko ghalati mein mubtila kardiya.!"

Unho(Ibn Abbas raziallahu-anhuma) ne farmaaya: Aye Orwah! kya baat hai? Orwah ne kaha:Aap(zilhajjah ke) in dass dino mein umre ka hokm dete hein aur in(dino) mein umrah nahi hai. (Ibn Abbaas raziallahu-anhuma) ne farmaaya: kya to apni maa(Asmaa Bint-e-Abi Bakr raziallahu-anhuma) se is bare mein nahi pochta? (yani wo batadengi ke NABI sallallahu alaihi wasallam ne is ki ijaazat di hai) Orwah ne kaha: beshak Abu Bakr aur Omer raziallahu-anhuma dono ne aisaa nahi kya thaa.!

To Ibn Abbaas raziallahu-anhuma ne farmaaya:

((هذاالذی أهلككم والله! ماأرى إلا سيعذبكم، إنى أحدثكم عن النبى صلى الله عليه وسلم وتجيئونى بأبى بكروعمر))

"ALLAH ki qasam! isee baat ne tumhe hilaak kya hai, mein yahi samajhta honke woh (ALLAH) tumhen azaab dega, mein tumhen NABI sallallahu alaihi wasallam ki hadis suna ta hon aur tum mere saamne Abu Bakr aur Omer raziallahu-anhuma (ke aqwaal o afaal) ko pesh karte ho. Phir Orwah ne kaha: ALLAH ki qasam! woh dono aap se ziyaadah RASOOLULLAH sallallahu alaihi wasallam ki sunnat ko jaan'ne waale aur zyadah ittiba karne waale the."

Is riwaayat ke raawi Khateeb Baghdadi rahimahullah ne Orwah Bin Zubair rahimahullah ke kalaam par Radd karte howe farmaaya:

((قلت:قد كان أبوبكر وعمر على ما وضفهما به عروة إلا انه لا ينبغي أن يقلد أحد في ترك ماثبتت به سنة رسول الله صلى الله عليه وسلم))

"Maine ne kaha: Abu Bakr aur Omer raziallahu-anhuma inhi sifaat ke saath maosof the jaisaa ke Orwah ne kaha likin RASOOLULLAH sallallahu alaihi wasallam ki saabit shudah ksunnat ke tark karne keliye kisi ki taqleed nahi karni chahiye."(Al-Faqiyyah wal-Muttafiqah:1/145, aur is ki sanad SAHIH hai)

Is sache qisse se kayi baaten malom howin:

1) **Quran o Hadis ke khilaaf har shakhs ki baat mardood hai.**

2) **RASOOLULLAH sallallahu alaihi wasallam Masoom hain likin AAP sallallahu alaihi wasallam ke ilaawah dosra koi shakhs Masom Anil-Khata nahi lihazaa bade se bade aalim ki baat ghalat hosakti hai likin RASOOLULLAH sallallahu alaihi wasallam ki Sahih Hadis kabhi ghalat nahi hoti.**

3) **Hajje Tamatto bilkul jaayez hai balke doosre dalaayil ki ro se bahtar aur afzal hai.**

4) **Hajje Tamatto ki mumaaniat Syidina Abu Bakr al-Siddiq raziallahu-anhu se saabit nahi balke Orwah ki Syidina Abu Bakr aur Syidina Omer raziallahu-anhuma dono se riwaayat munqata hai kionke woh**

Syidina Usmaan raziallahu-anhu ke daur-e-khilaafat mein paida howe the.

5) Taqleed Jaayez nahi hai.
6) Syidina Ali Ibn Abi Talib raziallahu-anhu ne farmaaya:

((ما كنتُ لأدع سنة النبي صلى الله عليه وسلم لقول أحد))

"Main RASOOLULLAH sallallahu alaihi wasallam ki sunnat kisi ke qaul ki wajah se nahi chodsakta."(Sahih Bukhari:1563)

Ibrahim Bin Yazeed al-Nukhyi rahimahullah ke ssamne kisi ne Sayeed Bin Jubair rahimahullah (Tabayi) ka qaul pesh kya to unho ne farmaaya: RASOOLULLAH sallallahu alaihi wasallam ki hadis ke muqabile mein tum Sayeed Bin Jubair ke qaul ka kya karoge?(Al-Ahkaam li-Ibn Hazam:2/293, aur is ki sanad SAHIH hai)

Imam Hakm Bin Otaibah rahimahullah ne farmaaya: logo mein se har aadmi ki baat aap lesakte hain aur rad bhi karsakte hain siwaaye NABI sallallahu alaihi wasallam ke.(Al-Ahkaam li-Ibn Hazam:2/293, aur is ki sanad SAHIH hai)

Imam Aamer al-Shubi rahimahullah (Tabayi) ne farmaaya: ye log tujhe RASOOLULLAH sallallahu alaihi wasallam ki jo hadis sunaayen to usey pakad lo aur jo apni raaye se kahen usey kode karkat par phaink do.(Sunan Al-Daarmi:1/67, Hadis No206, aur is ki sanad SAHIH hai)

Ye hai Salaf Saliheen ka Manhaj ke ALLAH aur uske RASOOL sallallahu alaihi wasallam ke muqabile mein har shakhs ki baat mardood hai aur har qisam ke ikhtilaf ki sorat mein kitab o sunnat ki taraf hi rojo karna chahiye.

(AL-HADIS shumaarah No.72, page:2-3)